

329

# PHILADELPHIA

OR

## Brotherly Love,

A Sermon Preached at St. Michael's

CROOKED-LANE London, at WESTMINSTER

Meeting November 30. 1663.

By J. C. Mr. of Arts,

Πάντας τιμῶσατε, τὴν ἀδελφότητα ἀγαπᾶτε.

Τὸν Θεὸν φοβῆσθε, τὸν Βασιλέα τιμᾶτε, 1 Pet. 1. 17.

Ἡμεῖς οἴδαμεν ὅτι μεταβηθήκαμεν ἐκ τοῦ θανάτου εἰς τὸν ζωῆς,

ὅτι ἀγαπήσαμεν καὶ ἀλλήλους. ὃ μὴ ἐξήγαγεν τὸν ἀδελφόν,

μήτις ἐστὶν τοῦ θανάτου, 1 Joh. 3. 14.

Ἡ φιλαδελφία μὲνται, Heb. 13. 1.

*Pro se orare necessitas cogit, pro aliis autem Charitas*

*Fraternitatis hortatur, dulcior autem ante Deum*

*Est Oratio: non quam necessitas transmittit, sed quam*

*Charitas fraternitatis commendat. Chrys. sup. Matth. (bus*

*Cunctis esto benignus, nemini blandus, paucis familiaris, omni-*

*Agnus, ad iram tardus, ad misericordiam pronus, in adver-*

*In prosperis humilis, Sen. de form. vit.*

*(sis firmus.*

London, Printed for and by Peter Lilliecray living in Clarken-well  
Close. 1669.

PHI ADELPHI

Prophecy Love





canon. This Sermon, this Child of mine, hath laid in its Cradle dormant, dumb a long space; for the bringing forth, and making it speak publicly to the world, I have been besought as long, (Si liceat magnis componere parva) as Troy was besieged; and now at last overcome as that was.

Omnia per-  
verta pos-  
sunt cor-  
rumpere O-  
vid.

[a] Virg.  
Bucol.

[b] Aspi-  
cies illic  
positos ex  
ordine sta-

tres, quos studium cunctos evigilavit idem. Ovid. Trist. Eleg. 11. \* Yet I will say of them as Cæcilia said of her Cracchi, sunt ornamenta mea.

Patronage I am sure I have, being importun'd by the most of you and them, to put in Print that which I then uttered; for the good of my absent as well as present Country-men: whose eagerness in the business was such, that some of them borrowed my copy, with a pretence to read it over, and ruminate upon it, but they had it to the press. I hearing of it fetch'd it thence, as fearing to be loss'd upon the dangerous seas of the world, with the stormy blasts of mens different opinions, and various conceits.

[c] Aëtio-  
m, & lento

miserima turba veneno liquitur, ut giacies incerto fancia sole.

Upon which they desired my loving and learned friend, Mr. Hudson of Putney, to borrow it of me, only to see it, which I sent him, and he approving of it, it was carryed once more to the



the Press, and part of it composed, which in hearing of accidentally, obstructed the business once more, *thron rex tal : 21009*

Yet at last, I was had to the Press myself, and pressed so hard that I yielded to the effagitations of divers worthy Persons amongst you, especially my loving friend and Brother Steward Mr. Edward Jackson, [d] to whom I surrendered my copy to be at their disposal. Insomuch that as the Prophet David saith [e] Promotion cometh neither from the East, nor from the West, nor yet from the South; so may I say of the promotion of this Sermon to be Printed, coming only from (the North) my North country friends; which now being come forth by their means, if it please any, let them have the thanks, if not, let them have the blame.

Onely this I must tell you (by way of digression) that as the [f] Spider workes his web out of his own bowels, and the Bee gathers honey of every flower, [g] so Divines make their Sermons after both fashions: I am for the latter sort, picking out of every Author those things which I thought fit for my purpose, and as a reverend Bishop said [h] Where I liked the waters of other mens wells, I drank of them deeply: so where the flowers were the sweetest, I gathered most plentifully. insomuch that as he said [i] nihil nostrum & omnia, synonymous to that of Democritus junior out of Macrobius, [k] Omne meum & nihil meum.

[g] Floriferis ut apes in saltibus omnia libant. *Lucretius*. [h] B. King. Ep. ded. his lect. on Jonas. [i] idem ibidem. [k] Dem. to the Reader.

Such as it is (my loving Country men) as you have brought it fourth, so I pray bring it up, and maintain it against all those Qui Lectorum nomen ferunt, & Lictorum naturam gerunt. Whose mouths are sheathes for Hanns raisors [l] wherewith they shawe and cut off what they please, to disfigure the most

[d] Hoc responso. Parve (nee invideo) sine neme liber ibis in orbem [e] Psal. 75. 7.

[f] Nee atancarum textus idao mellor, quia ex se flagi nuntur, nec nosler ideo vilior quia ex alienis libemus, ut apes Lipsi. us.

[l] 2 Sam. 10. 4.

*holy*

*holy intents. For (as I said) this Sermon was mine, now tis  
yours; let my words in it, be your deeds out of it; it was calcu-  
lated for the Meridian of Westmerland; let them that heard  
it, heed it; them that heard it not read it, for whose sake it be-  
ing now printed in Lines, it may be the better imprinted in  
their Lives, consider what I say, and the Lord give you un-  
derstanding in all things. 2 Tim. 2. 7.*

*Yours and his Countries servant*  
**John Crosbie.**

### **Ad Lectorem**

**S**i quid dixi quod placeat, habeat Lector gratiam  
Deo propter me; Si quid, quod non placeat, igno-  
scat mihi propter Deum, & male dictis, det veniam  
propter bene dicta, Lud. Vives in Aug. de Civitate Dei,  
lib. ult. cap. ult.

**PHI.**



# PHILADELPHIA:

OR

## Brotherly Love

A Sermon Preached at St. Michaels

Crooked-lane London, at Westmerland meeting,

Novemb. 30. 1653:

1 Peter 3. 8.

*Love as Brethren.*

**W**Hat former things are written are written for our learning saith the Apostle, Rom. 15. 4. And if with studious and attentive minds we read over the Sacred and holy Scriptures, we shall easily perceive that

*Our Apostle in his second Epistle writes in this sort four several times. 1 Pet 1. 7: cap. 1. 22. 2 Pet. 2. 17; & cap. 3. 8. S. Paul, in his writings thrice Rom. 12. 10. 1 Thes. 4. 9. Heb. 13. 1.*

amongst

[a] Si pr  
Christianis  
discipulis  
Christi habere  
volunt  
oportet, ut  
nos mutuo  
quod ardentis  
sime diligamus. viz. non verbo solum neque lingua sed opere & veritate 1 Joh. 3.  
18. P. feat in loc.

amongst all the virtues and fruits of the Spirit, our Lord and Saviour Jesus Christ exhorteth us to none so much, as Love and Charity: by this (saith Christ) shall all men know that you are my [a] Disciples if ye love one another, Jo. 13. 35. As if he had said, other mens servants are known by their Masters badges and cognisances, I will also that you which are my Disciples be known by my badge and cognisance; that is, that ye love one another.

Rom. 12. 10.

1 Cor. 14. 1.

2 Cor. 2. 8.

Gal. 5. 13.

Eph. 4. 2.

Phil. 2. 2.

Colos. 2. 2.

1 Tim. 3. 12.

2 Thes. 1. 3.

1 Tim. 6. 11.

2 Tim. 2. 22.

Philom. 9.

Hib. 13. 1.

1 Pet. 4. 8.

2 Pet. 1. 7.

1 Jo. 4. 16.

1 Jo. 4. 19.

1 Jo. 4. 20.

1 Jo. 4. 21.

1 Jo. 4. 22.

1 Jo. 4. 23.

1 Jo. 4. 24.

1 Jo. 4. 25.

1 Jo. 4. 26.

1 Jo. 4. 27.

1 Jo. 4. 28.

1 Jo. 4. 29.

1 Jo. 4. 30.

1 Jo. 4. 31.

1 Jo. 4. 32.

1 Jo. 4. 33.

1 Jo. 4. 34.

1 Jo. 4. 35.

And as our Saviour did harp much upon this string, so did the Apostles in all their writings, insomuch that almost there is never an Epistle, but it hath some mention of Love and Charity, one towards another. Wherefore our Apostle in this Chapter where my text is, after he had exhorted the Husband and the Wife to their particular duties, one towards another, he proceeds to exhort all men to general duties in the eight verse, Finally be ye all of one mind, one suffer with another, Love as Brethren.

In which three words consider two things, the matter, and the manner, the matter Love, the manner as Brethren.

In the matter observe to whom Love doth belong, or who ought to be the object of our Love.

In regard of the object of our Love, it must be to God, and to man: to God principally, to man for Gods sake, to God, as the Law hath taught us, Thou shalt love the Lord thy God, with all thy soul, and with all thy might, and with all thy heart, Deut. 6. 5. To man, as the Lord hath taught us, thou shalt not love thyself, but shalt love thy Neighbor as thyself. Levit. 19. 18.

19. 18. 2. 8. 3. 17. 4. 17. 5. 17. 6. 17. 7. 17. 8. 17. 9. 17. 10. 17. 11. 17. 12. 17. 13. 17. 14. 17. 15. 17. 16. 17. 17. 17. 18. 17. 19. 17. 20. 17. 21. 17. 22. 17. 23. 17. 24. 17. 25. 17. 26. 17. 27. 17. 28. 17. 29. 17. 30. 17. 31. 17. 32. 17. 33. 17. 34. 17. 35. 17. 36. 17. 37. 17. 38. 17. 39. 17. 40. 17. 41. 17. 42. 17. 43. 17. 44. 17. 45. 17. 46. 17. 47. 17. 48. 17. 49. 17. 50. 17. 51. 17. 52. 17. 53. 17. 54. 17. 55. 17. 56. 17. 57. 17. 58. 17. 59. 17. 60. 17. 61. 17. 62. 17. 63. 17. 64. 17. 65. 17. 66. 17. 67. 17. 68. 17. 69. 17. 70. 17. 71. 17. 72. 17. 73. 17. 74. 17. 75. 17. 76. 17. 77. 17. 78. 17. 79. 17. 80. 17. 81. 17. 82. 17. 83. 17. 84. 17. 85. 17. 86. 17. 87. 17. 88. 17. 89. 17. 90. 17. 91. 17. 92. 17. 93. 17. 94. 17. 95. 17. 96. 17. 97. 17. 98. 17. 99. 17. 100. 17.

significa

In My Text ( beloved ) Love is not taken for that Love which is due unto God, but for that Love which every Christian should have one towards another, and therefore saith St. Bernard, [c] *Charitas est non quod sibi vult quare sed quod multis, Love seeketh not that which is profitable to it self but to many; it respects more the publick good then the private: more the good of others, then the good to it self.*

And by this [a] Love is not understood, only a bare and naked affection without any effects annex unto it, for otherwise it were not worthy the name of Love, as St. John saith, *Whoever hath his world's good, and seeth his brother have need, and spurneth up his compassion from him, how doeth he the Love of God in him? My little children let us not Love in word, nor in the tongue only, but in deed and in truth.* 1 Jo. 3. 17. 18.

Wherefore to know what this Love is, let us know that it is a vertue whereby we love others dearly: and what others our blessed Saviour ( in the terms of the Gospel by St. Luke, ) answered the expounder ( that tempted him ) at large, by the example of a certain man, that went down from Jerusalem to Jericho; that was robbed and wounded, and left half dead: and a Priest and a Levite passed both by him, and gave him no comfort: then a Samaritan came and had compassion on him, and bound up his wounds, and poured in Wine and Oyle, and set him on his beast, and had him to an Inn, and took care on him, *which now of these three ( saith our Saviour ) was nearest was his neighbour? and he said, he that showed mercy on him.* From whence we may learn by the words of our Saviour, [d] *to love all men, even our enemies, then to yield unto them.*



[e] *Quoniam* Save your selves, that every one that is joyned unto  
*que quavis* by any occasion, should be our Neighbor, and therefore  
*rationabilis* to be loved, his necessity being objected to our eyes, and  
*adventum* thereby made capable of our benefits: so that those whom  
*faciendum* we must love, are all those that stand in need of love,  
*scriptura vi-* Strangers, Friends, Acquaintances, yea our very Enemies,  
*car-* as well as these, according to that of our Saviour  
*proximum*

55. 44. I say unto you, Love your Enemies, bless them  
 that curse you, do good to them that hate you, pray for them  
 that hurt you: and he gives a reason of it in the 46th. verie,  
 For if you love them that love you, what reward have you?  
 even the Publicans and Sinners do the same thing: as if you  
 should have said, If you love but only those who are your  
 lovers and friends, you are no better then Publicans and  
 Sinners, for so do they Love one another.

As that in the hottest fire which warmed them that are  
 crucified, so this is the most fervent and perfect love  
 which forgetteth not, though they be never so far of, neither  
 friend nor foe, that may be loved: but in bracer, all in  
 heart who never forgetteth, unless he be forgotten, even Jesus  
 Christ.

But this doctrine may seem strange unto flesh and blood,  
 that we should love all men, even our enemies; yet I be-  
 seech you let us rather obey the commandements of Christ  
 [g] to love all men, even our enemies, then to yeild unto  
 the

charitatis flammam incendit, Greg. in psal. Exod. 23. 4.





21. Lastly, how delight into his life among all men. Since Christ did spend three years upon the earth, and chief precept before his passion, calling for his Commandment a new Commandment, and a mark whereby his Disciples might be discerned from the ungodly, John 13, 34. Therefore those that desire to be accounted Christs Disciples, let them carry this mark in their fore-heads. Let them Love one another, and not carry the mark of the Beast, which is Hellish and Divilish dissention. And thus much of these we must leave. I come now to the second circumstance, in what it consists.

[n] Facile

www.fox.com

examine fit di.

deliberate and

СЕМЕНОВ

Chrilladan

new site on

*Gynallus fr.*

1900-1901

10/1/50

EXPENSES

Information

loc. [unintelligible]

2000

11-11-61

11/21/2011

2090-2091

1992

1941

sit in here

1/15/81

intelligent

100-441141-1

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

1992

and Sir

chloride

**Editorial**

4000A

1992

2025-01-20

1941-42

38715

10

9

1990

St. Gregory faith: *Arbor multi arboris rami ex uno radice  
phorum: fit multa virtutes ex una charitate generantur* Thus  
many bows spring from the same root or so many virtues  
proceed from this one virtue Charity. Therefore under the  
name of Charity amongst many, these five things are com-  
prehended: 1. *amicitia* 2. *concordia* 3. *concordia* 4. *concordia* 5. *concordia*

*First, to Love. Secondly, to counsel. Thirdly, to relieve. Fourthly, to bear. Fifthly, to pardon. Sixthly, to reach by good example of life: and whosoever wants any of these, wants some part of Love.*

& in iuria non oblivione, Cuius illi  
 integritati prestat illi flores & coloris præcipui sunt qui hanc conscientiam  
 Andem & hic, illi sunt profusa virtutum, & a charitatem continen-  
 tum, Sicut in dictione

For some will say they love their Neighbors, but

1911

*[Faint handwritten notes at bottom:]*

\_\_\_\_\_

hath but only the name, it wants much of the Nature of Love: others Love and give good counsel, and relieve not their needy Brethren: others Love, give good counsel, and relieve: yet they bear not their infirmities: they follow not the counsel of the Apostle, [1] bear ye one anothers burthen, and so fulfill the law of Christ. Gal. 6. 2. Others do Love, counsel, relieve, and bear: but they do not mercifully pardon those that have injured them: and lastly, there be some that have all the aforesaid effects and vertues of Love, but they edify not their Neighbour, either by words or by a good example of life, which is the best and noblest of all the duties of Love.

According to this order, let every man examine himself, that he may understand what he hath, and what is wanting to him in this vertue: For we may say, he that loveth, is in the first degree of Love, he that loveth and giveth counsel, is in the second: he that loveth, giveth counsel, and relieveth, in the third: he that loveth, giveth counsel, relieveth, and suffereth, in the fourth: he that loveth, counselleth, relieveth, suffereth, and pardoneth, in the fifth: but yet there wants another step of this Ladder unto Heaven, else he will scarce come there, and that is good example of life: for every man should Love, give good counsel, relieve, suffer, pardon, and teach as they are able by God's [1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] [17] [18] [19] [20] [21] [22] [23] [24] [25] [26] [27] [28] [29] [30] [31] [32] [33] [34] [35] [36] [37] [38] [39] [40] [41] [42] [43] [44] [45] [46] [47] [48] [49] [50] [51] [52] [53] [54] [55] [56] [57] [58] [59] [60] [61] [62] [63] [64] [65] [66] [67] [68] [69] [70] [71] [72] [73] [74] [75] [76] [77] [78] [79] [80] [81] [82] [83] [84] [85] [86] [87] [88] [89] [90] [91] [92] [93] [94] [95] [96] [97] [98] [99] [100] [101] [102] [103] [104] [105] [106] [107] [108] [109] [110] [111] [112] [113] [114] [115] [116] [117] [118] [119] [120] [121] [122] [123] [124] [125] [126] [127] [128] [129] [130] [131] [132] [133] [134] [135] [136] [137] [138] [139] [140] [141] [142] [143] [144] [145] [146] [147] [148] [149] [150] [151] [152] [153] [154] [155] [156] [157] [158] [159] [160] [161] [162] [163] [164] [165] [166] [167] [168] [169] [170] [171] [172] [173] [174] [175] [176] [177] [178] [179] [180] [181] [182] [183] [184] [185] [186] [187] [188] [189] [190] [191] [192] [193] [194] [195] [196] [197] [198] [199] [200] [201] [202] [203] [204] [205] [206] [207] [208] [209] [210] [211] [212] [213] [214] [215] [216] [217] [218] [219] [220] [221] [222] [223] [224] [225] [226] [227] [228] [229] [230] [231] [232] [233] [234] [235] [236] [237] [238] [239] [240] [241] [242] [243] [244] [245] [246] [247] [248] [249] [250] [251] [252] [253] [254] [255] [256] [257] [258] [259] [260] [261] [262] [263] [264] [265] [266] [267] [268] [269] [270] [271] [272] [273] [274] [275] [276] [277] [278] [279] [280] [281] [282] [283] [284] [285] [286] [287] [288] [289] [290] [291] [292] [293] [294] [295] [296] [297] [298] [299] [300] [301] [302] [303] [304] [305] [306] [307] [308] [309] [310] [311] [312] [313] [314] [315] [316] [317] [318] [319] [320] [321] [322] [323] [324] [325] [326] [327] [328] [329] [330] [331] [332] [333] [334] [335] [336] [337] [338] [339] [340] [341] [342] [343] [344] [345] [346] [347] [348] [349] [350] [351] [352] [353] [354] [355] [356] [357] [358] [359] [360] [361] [362] [363] [364] [365] [366] [367] [368] [369] [370] [371] [372] [373] [374] [375] [376] [377] [378] [379] [380] [381] [382] [383] [384] [385] [386] [387] [388] [389] [390] [391] [392] [393] [394] [395] [396] [397] [398] [399] [400] [401] [402] [403] [404] [405] [406] [407] [408] [409] [410] [411] [412] [413] [414] [415] [416] [417] [418] [419] [420] [421] [422] [423] [424] [425] [426] [427] [428] [429] [430] [431] [432] [433] [434] [435] [436] [437] [438] [439] [440] [441] [442] [443] [444] [445] [446] [447] [448] [449] [450] [451] [452] [453] [454] [455] [456] [457] [458] [459] [460] [461] [462] [463] [464] [465] [466] [467] [468] [469] [470] [471] [472] [473] [474] [475] [476] [477] [478] [479] [480] [481] [482] [483] [484] [485] [486] [487] [488] [489] [490] [491] [492] [493] [494] [495] [496] [497] [498] [499] [500] [501] [502] [503] [504] [505] [506] [507] [508] [509] [510] [511] [512] [513] [514] [515] [516] [517] [518] [519] [520] [521] [522] [523] [524] [525] [526] [527] [528] [529] [530] [531] [532] [533] [534] [535] [536] [537] [538] [539] [540] [541] [542] [543] [544] [545] [546] [547] [548] [549] [550] [551] [552] [553] [554] [555] [556] [557] [558] [559] [560] [561] [562] [563] [564] [565] [566] [567] [568] [569] [570] [571] [572] [573] [574] [575] [576] [577] [578] [579] [580] [581] [582] [583] [584] [585] [586] [587] [588] [589] [590] [591] [592] [593] [594] [595] [596] [597] [598] [599] [600] [601] [602] [603] [604] [605] [606] [607] [608] [609] [610] [611] [612] [613] [614] [615] [616] [617] [618] [619] [620] [621] [622] [623] [624] [625] [626] [627] [628] [629] [630] [631] [632] [633] [634] [635] [636] [637] [638] [639] [640] [641] [642] [643] [644] [645] [646] [647] [648] [649] [650] [651] [652] [653] [654] [655] [656] [657] [658] [659] [660] [661] [662] [663] [664] [665] [666] [667] [668] [669] [670] [671] [672] [673] [674] [675] [676] [677] [678] [679] [680] [681] [682] [683] [684] [685] [686] [687] [688] [689] [690] [691] [692] [693] [694] [695] [696] [697] [698] [699] [700] [701] [702] [703] [704] [705] [706] [707] [708] [709] [710] [711] [712] [713] [714] [715] [716] [717] [718] [719] [720] [721] [722] [723] [724] [725] [726] [727] [728] [729] [730] [731] [732] [733] [734] [735] [736] [737] [738] [739] [740] [741] [742] [743] [744] [745] [746] [747] [748] [749] [750] [751] [752] [753] [754] [755] [756] [757] [758] [759] [760] [761] [762] [763] [764] [765] [766] [767] [768] [769] [770] [771] [772] [773] [774] [775] [776] [777] [778] [779] [780] [781] [782] [783] [784] [785] [786] [787] [788] [789] [790] [791] [792] [793] [794] [795] [796] [797] [798] [799] [800] [801] [802] [803] [804] [805] [806] [807] [808] [809] [810] [811] [812] [813] [814] [815] [816] [817] [818] [819] [820] [821] [822] [823] [824] [825] [826] [827] [828] [829] [830] [831] [832] [833] [834] [835] [836] [837] [838] [839] [840] [841] [842] [843] [844] [845] [846] [847] [848] [849] [850] [851] [852] [853] [854] [855] [856] [857] [858] [859] [860] [861] [862] [863] [864] [865] [866] [867] [868] [869] [870] [871] [872] [873] [874] [875] [876] [877] [878] [879] [880] [881] [882] [883] [884] [885] [886] [887] [888] [889] [890] [891] [892] [893] [894] [895] [896] [897] [898] [899] [900] [901] [902] [903] [904] [905] [906] [907] [908] [909] [910] [911] [912] [913] [914] [915] [916] [917] [918] [919] [920] [921] [922] [923] [924] [925] [926] [927] [928] [929] [930] [931] [932] [933] [934] [935] [936] [937] [938] [939] [940] [941] [942] [943] [944] [945] [946] [947] [948] [949] [950] [951] [952] [953] [954] [955] [956] [957] [958] [959] [960] [961] [962] [963] [964] [965] [966] [967] [968] [969] [970] [971] [972] [973] [974] [975] [976] [977] [978] [979] [980] [981] [982] [983] [984] [985] [986] [987] [988] [989] [990] [991] [992] [993] [994] [995] [996] [997] [998] [999] [1000]



Love us Brethren.

The Second general Part.

**T**he word (Brethren) hath divers acceptations. In holy Scriptures, modern writers reduce them to three heads, *there are* (say they) *divided by Race, by Grace, and by Place.*

By *Race*, and that, first by birth as \* Jacob and Esau, *see* \* Gen. 29: *secondly* by blood, as *Isaac* and *Esau*, *for* but blessed 26 *without* is said to have Brethren and Sisters *3* *1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* *318* *319* *320* *321* *322* *323* *324* *325* *326* *327* *328* *329* *330* *331* *332* *333* *334* *335* *336* *337* *338* *339* *340* *341* *342* *343* *344* *345* *346* *347* *348* *349* *350* *351* *352* *353* *354* *355* *356* *357* *358* *359* *360* *361* *362* *363* *364* *365* *366* *367* *368* *369* *370* *371* *372* *373* *374* *375* *376* *377* *378* *379* *380* *381* *382* *383* *384* *385* *386* *387* *388* *389* *390* *391* *392* *393* *394* *395* *396* *397* *398* *399* *400* *401* *402* *403* *404* *405* *406* *407* *408* *409* *410* *411* *412* *413* *414* *415* *416* *417* *418* *419* *420* *421* *422* *423* *424* *425* *426* *427* *428* *429* *430* *431* *432* *433* *434* *435* *436* *437* *438* *439* *440* *441* *442* *443* *444* *445* *446* *447* *448* *449* *450* *451* *452* *453* *454* *455* *456* *457* *458* *459* *460* *461* *462* *463* *464* *465* *466* *467* *468* *469* *470* *471* *472* *473* *474* *475* *476* *477* *478* *479* *480* *481* *482* *483* *484* *485* *486* *487* *488* *489* *490* *491* *492* *493* *494* *495* *496* *497* *498* *499* *500* *501* *502* *503* *504* *505* *506* *507* *508* *509* *510* *511* *512* *513* *514* *515* *516* *517* *518* *519* *520* *521* *522* *523* *524* *525* *526* *527* *528* *529* *530* *531* *532* *533* *534* *535* *536* *537* *538* *539* *540* *541* *542* *543* *544* *545* *546* *547* *548* *549* *550* *551* *552* *553* *554* *555* *556* *557* *558* *559* *560* *561* *562* *563* *564* *565* *566* *567* *568* *569* *570* *571* *572* *573* *574* *575* *576* *577* *578* *579* *580* *581* *582* *583* *584* *585* *586* *587* *588* *589* *590* *591* *592* *593* *594* *595* *596* *597* *598* *599* *600* *601* *602* *603* *604* *605* *606* *607* *608* *609* *610* *611* *612* *613* *614* *615* *616* *617* *618* *619* *620* *621* *622* *623* *624* *625* *626* *627* *628* *629* *630* *631* *632* *633* *634* *635* *636* *637* *638* *639* *640* *641* *642* *643* *644* *645* *646* *647* *648* *649* *650* *651* *652* *653* *654* *655* *656* *657* *658* *659* *660* *661* *662* *663* *664* *665* *666* *667* *668* *669* *670* *671* *672* *673* *674* *675* *676* *677* *678* *679* *680* *681* *682* *683* *684* *685* *686* *687* *688* *689* *690* *691* *692* *693* *694* *695* *696* *697* *698* *699* *700* *701* *702* *703* *704* *705* *706* *707* *708* *709* *710* *711* *712* *713* *714* *715* *716* *717* *718* *719* *720* *721* *722* *723* *724* *725* *726* *727* *728* *729* *730* *731* *732* *733* *734* *735* *736* *737* *738* *739* *740* *741* *742* *743* *744* *745* *746* *747* *748* *749* *750* *751* *752* *753* *754* *755* *756* *757* *758* *759* *760* *761* *762* *763* *764* *765* *766* *767* *768* *769* *770* *771* *772* *773* *774* *775* *776* *777* *778* *779* *780* *781* *782* *783* *784* *785* *786* *787* *788* *789* *790* *791* *792* *793* *794* *795* *796* *797* *798* *799* *800* *801* *802* *803* *804* *805* *806* *807* *808* *809* *810* *811* *812* *813* *814* *815* *816* *817* *818* *819* *820* *821* *822* *823* *824* *825* *826* *827* *828* *829* *830* *831* *832* *833* *834* *835* *836* *837* *838* *839* *840* *841* *842* *843* *844* *845* *846* *847* *848* *849* *850* *851* *852* *853* *854* *855* *856* *857* *858* *859* *860* *861* *862* *863* *864* *865* *866* *867* *868* *869* *870* *871* *872* *873* *874* *875* *876* *877* *878* *879* *880* *881* *882* *883* *884* *885* *886* *887* *888* *889* *890* *891* *892* *893* *894* *895* *896* *897* *898* *899* *900* *901* *902* *903* *904* *905* *906* *907* *908* *909* *910* *911* *912* *913* *914* *915* *916* *917* *918* *919* *920* *921* *922* *923* *924* *925* *926* *927* *928* *929* *930* *931* *932* *933* *934* *935* *936* *937* *938* *939* *940* *941* *942* *943* *944* *945* *946* *947* *948* *949* *950* *951* *952* *953* *954* *955* *956* *957* *958* *959* *960* *961* *962* *963* *964* *965* *966* *967* *968* *969* *970* *971* *972* *973* *974* *975* *976* *977* *978* *979* *980* *981* *982* *983* *984* *985* *986* *987* *988* *989* *990* *991* *992* *993* *994* *995* *996* *997* *998* *999* *1000*

By *Place*, I thou shalt chuse a King, *from among thy Brethren*, of thine own Nation, *for* as *Stranger* *Deut* 17. 15. Unto a stranger thou mayest lend upon *Usury*, but not unto thy Brethren, *Deut* 23. 19. *Rom* 13. 8.

But to make it more plain unto you (though briefly) there are five sorts of Brethren in the Scriptures in all which we are to join together in Love. The first









[i] *Secundum  
Hieronimum  
Augusti-  
um & Theo-  
philactum,  
nomine fra-  
tris vel pro-  
xiimi signifi-  
cat omnis ho-  
mo, eo quod*

ken in the first sense, [2] for common humanity, *homo homi-  
ni non est lupus*, one man is not a wolf unto another, being  
made all of one substance, the body from the earth, and the  
soul from heaven; and have all one Creator, the true and  
ever-living God, by whom one onely man was created,  
from whom all should proceed, that the strength of Bro-  
therhood might be amongst all, and if we should Love as  
Brothers in common humanity onely, it were a motive not  
to be despised.

*ex eodem patre omnis sumus nati, atq; ad eandem Dei similitudinem facti, & ad e-  
andem vocati, heredes item celestis. Jansen. Comment. in Mat. 5. & Luc. 6.*

Or if the Apostle had said Love as kindred, which is a  
further knot to tye men together, both by the Law of  
God and Man; the very name whereof possesseth many  
with such graceful delight, that they are ready to claim it  
of those, who are many degrees removed.

But natural Brotherhood is a more strict tye then that, in-  
somuch that nothing is deemed more odious, then those  
that are conjoyn'd in blood, should be disjoyn'd in affecti-  
on.

[L] *Joh. 1.  
13. 13. Eph.  
2. 4. [1] 1.  
non potest ha-  
bere Deum  
patrem, qui  
ecclesiam  
matrem non  
habet. Ter-  
tul. lib. de u-  
nitate.*

Now if these be of force to plead for Love and Charity,  
much more is Christians Brotherhood, which bindeth men  
together in the straitest conjunction: [A] having one God  
for their Father, [I] one Church for their Mother, [2] one  
Christ for their elder Brother: [2] being all begotten by  
the immortal seed, [3] washed by the laver of one new  
birth, [4] conjoyn'd by the sinews of the same Faith, [5]  
nourished by the milk of the same word, [6] having all the  
same, [m] Heb. 2. 11. Mat. 12. 5. [n] 1 Pet. 1. 23. and 25. [o] Tit. 3. 5.

[p] John. 6. 3. 5. *ἡ ἀποτομία τῆς οὐσίας* Coll. 2. 2. [q] 1 Cor. 3. 2. Heb.  
5. 12. [r] Rom. 5. 2. 1 Pet. 1. 3.

same

same hope of immortality to come: Wherefore the Prophet concludes this *Brotherly Love* unto us, in comparing it to the precious Oyl, *that ran down upon the beard even upon Aarons beard, and went down to the skirts of his clothing,* Psal. 133. 2. For as an Oyntment well compounded and of sweet and odoriferous things cannot but be acceptable to the sense of all men: So the unity which beginneth at Religion, and stretcheth to the utmost borders of the Church, and Common-Wealth cannot but both please God and all good men, and therefore the Apostle saith, *as ye are men, and as ye are Christians, Love as Brethren.*

And let me add one thing more, (as concerning this present occasion) that not onely as ye are men, and as ye are Christians, but as ye are [*s*] *Countrimen, Love as Brethren*. This one motive, if there were no other (in my Judgment) might be enough to induce us to *fraternal amity*, for what more dear to a man then his *Country*, *Lucian* hath a whole Treatise *de encomio patriæ*, of the praise of ones own Country, which (he saith) evermore ought to be esteemed and reverenced of all men: showing that whatsoever men do, they ought to do it for the good and honour of their Country: *nil dulcius est patriâ* (saith *Homer*) nothing more sweet then ones own Country, [*v*] in so much

patre deducto, pronuntiatio tamen fœmenina terminatione, ut ex utroque parente suavitudo  
esset; Atq; hac ratio infirmat patriam unam in æquo, ut utrumq; pariter colendam  
esse. Scob. Scem. 37. Chari sunt parentes, chari liberi, propinqui familiares sed om-  
nes amant charitates patriam una complexa est: pro qua quicquid amiserit mortem op-  
peteret, si a se profuturus eo. off. lib. 1. [1] unicuiq; sua patria charior est; dum  
supra omnia saluam fore queritur. ubi ipse cunabulis commoratur foris datum est a-  
gras silvas querere, hominibus autem patrias super cuncta diligere. Aves ipsæ  
per æra vagantes proprias nidos amant, errantes ferae ad cubilia domosa festinant. volu-  
ptuosi pisces cavernas perquirunt, cunctaq; animalia ibi se notunt refugare, ibi lon-  
gissima cupiunt atate consistere Cels. 1. Epist. 20.

[v] *Nemo* that although men be born in a sterill and barren  
*patriam diligis qua magna, sed quia sua, Visses ad sua saxa*  
 soyl, notwithstanding they prefer it before all the splendid  
 Cities or Kingdoms of the World, for as every bird think-  
 eth her own brood the finest, and every Parent their own  
 off-spring the Fairest: so every man conceiveth his own  
 Country to be the pleasantest.

*rat, ut Agamemnon ad Adyceanum nobilis viros, Sen de rem fort. [v] Patria nihil dulcius, nullus locus est domestia sede jucundior, chari sunt parentes, liberi, proximi qui, familiares sed omnes amicum charitates patria una complexa est, pro qua quis bonus dubitet mortem oppetere si ei profuturus Cic. off. lib. 1. [w] Datus fuit Ser- mo (inquit Augustinus) cum Deus dixit Abrahamo, Exi est terra tua, ex patris do- mo, & ex cognatione tua &c. Sertorius dixit se malle Roma ignobilissimum civem, quam exulem, omnium aliarum civi- atum imperatoris nominare, Plutarch. in Sertorio. Et solo est patria peracquare sua, Ovid de Trist. lib. 4. Eleg. 8. Nos patrie fines & dulcia linquimus arva. Nos Patriam fugimus in Tivris lentus in umbra fora nosfamyosuar, Lucis Ameryllida silvas Kirg. Et cum Patriam nisi tunc est peris- sputat (Ovid. de Trist. lib. 3. Eleg. 3.) & prior & gravior mors fuit illa mihi. Ovid. de Pont. lib. 1. Eleg. 4. The Jews in their Captivity sung the 137. Psalm By the rivers of Babilon we sat down and wept when we remembered thee. O Sun, &c. If I forget thee O Jerusalem! Let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, &c. [w] Non dubia est Libani prudentia, sed tamen optat summum de patriis posse videre fess. Ovid. de Pont. lib. 1. Eleg. 4. Amor Lucani erga suam Patriam est observantissimus. quia cum filium in praelium misisset, & interfecit eum audivisset: Aditum (inquit) generam, ut esset, qui pro Patria mori non dubitaret occumbere, Cic. lib. 2. Tusc. Quasi Filia Erichon Athenis Regia mortem pro Patria contempsisset, Ovid. pro Pub. Sestia.*

[w] And therefore when those that are in authority, pu-  
 nish malefactors for grand offences, they use to deprive  
 them of their native Country by banishment as a punishment  
 of high Nature. Ovid had sad experience of this, which  
 made him write his five whole booke de Tristibus, as he was  
 wherryed away from Rome to Pontus, the place whither he

was

## or love of Brethren.

was banished in contemplation of his Country saying thus.

*Nescio qua natale solum dulcedine cunctis*

*Ducit & immemores non sine esse sui,*

*All think their native soyl to be so sweet*

*That farthest distant they remember it.*

Nay saith Lucian *ἡμὸν δὲ ἰδίον αὐτὸ τιμῶσι* his native

the very name of my Country is pleasant unto me,

yea the smoak of my Country (saith he) is more delight-

some to me then the fire of another, much like that of U-

lysses, in Homer, who said he prefer'd the smoak of his own

Country before all the Kingdoms of the World. And you

may read in holy Scripture likewise much of this subject, I

will instance onely in one particular, [y] namely Joseph

who loved his Country so well while he was living, that

when he was a dying, he took an oath of the Children of

Israel saying, God will surely visit you, and ye shall carry my

bones fro hence, and bury me in the Sepulchres of my Fathers,

in my own Country. \* Gen. last 25. Whom when they had

embalmed, they performed his Will, as you may read (at

your leasure) at large, in the 13th of Exod. 19. And Lu-

cian seems to give a reason of this same extraordinary Love

of ones own Country, for (saith he, *Omnibus patria communis*

mother, our Country is the common Mother of us all, and

she be our Mother then we are her Sons, and if her Sons

be Brethren, therefore Love as Brethren\*.

*Quantum erat O magni periculo parcere Divi ut saltem patriā contumelaretur hu-*

*Ovid de Tristib. l. 3. Eleg. 3. \* Libri quoq; sunt fratres ejusdem Authoris. Aspicies*

*hic illic ex ordine fratres, Quos studium cunctos evigilavit idem Ovid. de Trist.*

*l. 1. lib. 1. Quaribam fratres, exceptis scilicet illis, Quos suis optaret non gessisse*

*mat. Idem Eleg. 1 lib. 3.*

Αὐτὰρ

Ὀδυσσεὺς

ἱμὲν. &

κἀπνὸν

ἀποδρωσκ-

οῖσ' αὖ νοῦσαι

ἢ γαίης

δαίειν

ἐμείπεται

Hom. odys.

1. Κύρε

ζέδιον

ἀρoura. Id

odys. 13.

Παλλὰ γὰρ

χρυσὸν &

κἀντὶ

κρίτων

ἀνδρῶν. crisp

apud. Tob.

[y] By saith

Joseph when

he died made

mention of

the departing

of the Chil-

dren of Israel

& gave com-

mandments

concerning his

bones Hr. 11.

And



## Philadelphia,

And thus I have shew'd you, that not only as we are Men, and as we are Christian-men, but as we are Country-men we ought to Love as Brethren, let us now see how we may Love as Brethren.

How to Love  
as Brethren.

[2] 1 Pet 1.

22 Multis

simulation-

nam involu-

cris tegitur;

& quasi vi-

lis quibus-

dam obiecta-

ur nunt-

quisq; nacu-

ra, frons, oculi,

vultus persape

mentuntur Cic. ad Q. fratrem.

Demosthenes interro-

gat, quid Deo simile haberent homines;

Respondit, benigne facere & sinceritatem

maxime, Maxim. Serm. 8.

[a] Tunc

plena cordis

nostri com-

punctio est

quam mala

inopia pro-

proxima (us-

cipere non

possumus, ut illum a passione liberemus.

Pius est aliquando compati ea corde, quod

dat, quia quisq; indigenti perfecte compatiatur minus estimat omne quod dat;

Quamlibet plerumq; dat, qui non compatiatur Greg. moral. 1. 20. [b] Si doles condole

non doleres tantum, maxime sciens a salute longius abesse membrum quod obsequium

agnum sese non sentientem periculosius laborare. Bern. de consol. ad Eug. Cuius pectus

tam ferreum, cuius cor tam lapideum, ut gemitus non exprimat, iactantia non est

dat, cum proximo vel amici morbum vel interitum intuetur, ut patrum non compati-

tur, & dolenter non condoleat; Ipse Jesus cum vidisset Mariam, & Iudas plorantem

infremens spiritu curavit se ipsum & lacrimatus est. Inne de vitis. Condolebuntur

Tanto quisq; perfectior est quanto perfectius, sentit dolores alienos. Greg. Moral. 1.

19. Christus ipse patiendo compassus est non solum erat patiens sed compatiens. Bern.

nard, in Canc:

To Love as a Brother, is to Love. 1. εὐκρινως that is, [2] sincerely without dissimulation, for it is not enough, to speak well of him, and to do good unto him, unless it be with a true and sincere heart, so that the outward habit, and the inward intent of the heart must concur, otherwise they are like to those painted Sepulchres our Saviour speaks off, Mat. 23. 27. The outside very glorious, but the inside nothing but corrupted bones, and rottenness, having outwardly a dissembling show of Love, but inwardly are meet hypocrites:

Secondly, to Love as a brother, is to Love [a] humanitas, that is, to make our brothers calamities and miseries, as though they were our own a friend that loveth, &c. Prov. 17. 17. for as a member in a mortal body, being wounded or diseased, all the rest of the body feels the smart thereof, so in the spiritual body (the Church of God) where Christ is the head, there ought to be a [b] Fellow feeling



one of anothers miseries, and a condoling sorrow for them, as though they were proper unto themselves: hence is it that he that receiveth Christ, receiveth God, and he that contemneth a true Christian, contemneth Christ, who persecuteth a true Christian persecuteth Christ, and therefore saith our Saviour, *Mat. 9. 1.* (When they persecuted his members the Church) *Saul Saul why persecutest thou me?* the head was sensible of the persecution of the body, therefore saith he, *why persecutest thou me.*

Thirdly, to Love as a Brother is to Love *diastrophos* to be constant therein, to continue to the end, not to be fleeting, or wavering in their Love, not to Love for a day, or a month, or a year, and then give over: not to be weary of well doing, not to be weary of Loving; after the example of our blessed Saviour Christ, for those whom he Loveth, he Loveth unto the end.

*omnes pacis, amicitiarumque nodus unitatis vinculum, sanctitatis propugnaculum. Denique non qui incaperit, sed qui perseveraverit usque ad finem, salvus erit. Bern. in epist. 129. Constant & perfectus debet esse Amor noster: si necesse fuerit, amara illius cruciatur qui amare nostro placido ac benigno mori dignatus est. August. de Civitate Dei. Vide 1 John 4. 37. Heb. 3. 14. Qua potes exorsa, nec amici desere causam. Quo; ede capisti, sic bene semper eas. Ovid. lib. 1. de Tristib.*

Fourthly, to Love as a Brother is to Love *quovonius* to be unwilling to have any [d] discord or difference with any of the brethren, but to live in peace and unity, to keep the unity of Spirit in the bond of peace, *Eph. 4. 3.* [e] *Concordia parva res crescunt discordia magna dilabuntur*, is not so old a true (it is the *Adagio* to Merchant-Taylor's Arms, and it is good one (by concord small things increase to great, by discord). [e] *Salust. (de bello Jugurthino) sic ait Mjcp (a Rex jamjam moriturus) Commens filios suos paternis affectu, ut concordas sint, autem semper literis scribendam sententiam utque adderent, Concordia parva res crescunt discordia, &c.*

[c] *Constantis est nutritrix ad mortem moderatrix ad premium soror est patris in omni perseverantia filii.*

[d] *Concordia unus capis bellulus, sed discordia peiora quidam Domus Plaur. Hierosalem & Heli.*

discord

discord great things come to nothing, therefore saith the Psalmist behold (do not perfunctorily look over it but behold) how good, and joyfull a thing it is for Brethren to live together in unity, Psal. 133. 1.

[f] *Distanti-  
a loci non tol-  
lit amicitia-  
m. Aristot.  
Ethic. lib. 8.  
cap. 5.*

*Ἐλλὰ τοῖς ἀ-  
ποστόλοις  
ἰσοπέδιοις  
ἦσαν  
ἑαυτοῖς. 1. Pet. 1.  
1.*

[b] *Fallo pi-  
um & scelerat-  
um redem. O-  
vid. Amor.  
lib. 3.*

[i] *Innocentius  
contra hypo-  
critam susci-  
piendum in iudicio Job. 17. 8. Job. 8. 13. Mat. 6. 24.*

[k] *Mortu-  
um est corpi-  
ris mem-  
brum, quod*

*alterius non sentit affectum nec se verum mystici corporis membrum estimat qui alteri  
patientem non conuolat. Gerard. Meditat. Dolentem non potest consolari, qui non concir-  
dat doleri. Emolliri debet animus ut afflicto congruas, congruus inhaeret inherens trahit.  
nec ferrum ferro coniungitur, si non utrinque excussione ignis liqueatur. Greg. Moral. Qui  
vero amans est omni tempore diligit nam omni tormentum non sepevit, labor non laqueo,  
i besaurus non superat, alienas amor non occupat, Cels. in Epist.*

Fifthly and Lastly, to Love as a Brother, is to Love  
ὡς ἀδελφὸν ἡμῖν; ubique gentium, to make no difference of  
place, for Love must be extended to a Brother in London, as  
well as Westmerland, in England, all over as well as London,  
in France, Spain, or Italy, as well as England, abroad as  
well as at home: So Pauls Love did reach from Corinth to  
Rome, from Philippi to Corinth, from Rome to Ephesus, and  
so our Apostle [g] St. Peter, in my text, exhorts the stran-  
gers, that dwell here and there throughout Pontus Galatia,  
Cappadocia, Asia and Bythinia to love as brethren.

I. But how many fail in these duties, in these days? the  
number is innumerable, therefore I lay unto every one of  
you in particular, dost thou Love thy Neighbour as thy  
self, dost thou Love him without fraud or dissimulation? or  
dost thou call him [h] Brother in Christ, yet would cut his  
throat [i] behind his back? if so thy portion shall be with  
hypocrites where shall be weeping wailing, and gnashing  
of teeth.

II. Dost thou make thy Brothers Calamities as though they  
were thine own? art thou partaker of his miseries or ra-  
ther dost thou flout and laugh at his miseries? surely then  
thou art no member of Christ, (k) thou art but like a wood-

en leg, crept in the Church, or hast no sence or feeling of any other members, therefore great is thy Judgement.

III. Dost thou Love thy brother constantly unto the end? dost thou never shrink from him in any distress, but stick as close to him as the bark unto the tree? or is thy Love as the dew, soon on, and soon off? or dost thou forsake him, as the Disciples did Christ? then thou breakest the Commandement of Christ, that we should love one another as he hath loved us, and those whom he Loveth he Loveth unto the end, John 13. 1.

IV. Art thou a favourer of Unity and Peace among thy brethren? dost thou seek to lay their hatred and pacific their Wrath? (I) or art thou a brother of discord and dissention, and means to set thy brethren together by the Ears? then observe what St. Austine saith, *Noverit tibi concordia cum Christo, si sit discordia cum Christiano*, thou shalt have no concord with Christ, if thou art at discord with a Christian (m) or rather that, *Si vocantur filii Dei qui pacem faciunt, procul dubio sunt filii Diaboli qui pacem confundunt*. If they be called the Sons of God that make peace, then without doubt, they are the Sons of the Devil, that confound peace, and are the Authors of discord and division, and therefore are reckoned amongst those that God hates, for these six things doth the Lord hate, yea his soul abhorreth seaven, the haughty eyes, a lying tongue, and the hands that shed innocent blood, a heart that imagineth

[I] *Quisquis corpus affligit sed concordiam deserit; Deum quidem laudat in tympano no sed non in choro Hiero super Epist ad Rom.*

[m] *Sicut nihil est pretiosius Deo virtute dilectionis eto nihil est desiderabilis Diabolo exinctione caritatis. Quisquis ergo seminando iurgia dilectionem proxi morum perimit, hosti Dei familiaris servit.* Greg. in past.

D

wicked

wicked enterprises, see that be swift in running to mischief, a false witness that speaketh lyes, and him that raiseth up contention among Brethren, Prov. 6. 16. 17, 18, 19.

V. Or dost thou Love thy Brother wheresoever he be, at home or abroad; in the Countrey or in the City in thine own Parish or in another, in thine own house or without? Or dost thou hate a stranger, a Townsman, a Forraigner or a door Neighbour? then know this, that as God is no Acceptor of Persons, so he is no Acceptor of Place, and for this will bring thee to Judgement.

**Ob.** Some may object, and say, how can this Doctrine be true, that we must Love our Brethren always even unto the end? seeing it is said in the book of the Preacher, that there is a time to Love, and a time to hate, Ecclesiastes 3. 8.

**Sol.** I answer, that in this place is not meant, that a man may sometimes Love, and sometimes hate his Brother lawfully but these words, as also all those from the beginning of the Chapter are to show unto us, that all the actions and affections of men, whether they be good or evil, have been and are done in the appointed time of God: for *Non denotant quid agendum sit, sed quid agimus*, the words demonstrate not what we ought or may lawfully do, but what we commonly do: So that they may seem to be understood thus, (n) There is a time to love, that is, there is a time

*dilectionis quam diu ille qui diligitur est bonus, & tempus odii, quando efficitur malus: non tam odiendo naturam quam culpam. Lyra in loc.*

whercin

wherein we love our brother, and there is a time to hate our Brother, not by any approbation on Gods part, but through our own corrupt and malignant affections.

Secondly, Some may say, that his neighbour is both an enemy to God, he blasphemeth his Name, prophaneth his Sabbaths, and the like, and also he is an enemy to me, for he hath greatly indamaged me in my goods and good name therefore what have I to do with him, in what thing am I bound to him, that is both an enemy to God and me.

Beloved thou that dost thus reason with thy self know this, that thou must not contemn any man, [a] Love thy friends in the Lord, and thine enemies for the Lords sake, who when thou wast his enemy, he so loved thee, that to redeem thee, and deliver thee out of the hands of thine enemies, he gave his own life for thee. And although thine Neighbour be an enemy both against God and thee, yet for all this he must not be hated, and despised, [p] but in this thou must imitate the Physician, who hateth the Disease, but not the Diseased, so do thou, Loving that which is made of God, and abhorring that which is of the Devil, considering him not as thine enemy, but as the Image of God, and the workmanship of his hands.

Ob. 2.

Sol.

[o] *Perfecta charitas est rectissima animi affectio qua diligitur Deus propter se, & proximus propter seipsum Aug de Doctr. Christ. Odio habebis inimicum tuum*

Mat. 5. 43. non inimicos but in the singular number meaning the Devil our common enemy, as Aug. Serm. 59. de Temp. non fratrem sed Diabolum. Idem ibidem. [p] *Esse simile medico medicus non amat agrotantem si non odit agrotantem: ut si daret agrotum febrem persequitur Nolite amare virum amicorum vestrorum, si amatis amicos vestros. Aug. in quodam Serm. Non attende, quid tibi faciat homo, sed attende quid tu feceris Deo, non attende injurias, quas infert inimicus, sed attende beneficentia qua confert tibi is, qui iubet ut inimicum diligas. Gerard. Medit. Ne frater irascere quamvis peccata fratris irascaris. Aug. Ret. att. lib. 1. cap. 5. Non inimici pars dilectionis est reprehendere delictum. Idem. Diligite homines inperfectos atque, Aug. Gen. lib. Petilian. lib. 1. cap. 29. Pacem cum hominibus bellum cum vitio. Idem. de carnis rudibus cap. 27.*



## Philadelphia

And thus (beloved) I have as plainly and briefly as I could, lay'd open these words unto you *Love as Brethren*. Wherein I shew'd you the *matter* and the *manner*, the *matter* *Love*, the *manner* as *brethren*, in the *matter* *Love*, I laid open unto you.

1. To whom *Love* doth belong.
2. In what it consists.

In the manner as *brethren*, I shew'd you there were five sorts of *Brethren*, in all which we are joyn'd together in *Love*.

1. In *Humanity*.
2. In *Affinity*.
3. In *Consanguinity*.
4. In *Christianity*.
- 5thly and lastly. By *Proximity*.

Being all of one Country, much more of one County. And in this I shew'd you that we ought to *Love as brethren*. In the next place I manifested unto you, how we ought to *Love as brethren*. And that was:

1. *Sincerely*.
2. *Compassionately*.
3. *Constantly*.
4. *Unanimously*.
- 5thly and lastly. [q] *Universally*.

At all times, and in all places. And so much for the Text, and the time. Consider what I have said and the Lord give you understanding in all things.

## Appendix.

And now, methinks I hear you say, the Sermon is done, no (my Brethren and Compatriots) it is but said, it is not done, it is then done and onely then, when we put in practise what hath been said [r] *Verba Verbe in opera*

(saith

[q] *Omni  
tempore dili-  
git qui ami-  
cus est, &  
frater in an-  
gustis com-  
probatur.*

Prov. 17. 17

[r] *Bernard  
in Cant.*



## or love of Brethren.

354

23

(saith St. Bernard) turn the words into deeds, and then the Sermons done. We have all this while discoursed of Love and Brotherly kindness: [*f*] Love is the root, brotherly kindness is the tree, but Charity is the fruit, love and brotherly kindness is the house, but Charity is the roof, which heals all, keeps all dry and warm; let us add the roof unto the house, add to brotherly kindness Charity, they are the words of our Apostle 1. Pet. 1. 7. and that is done, [*t*] by feeding the hungry or cloathing the naked, if there be any of our Brethren or Compatriots, which be in need or necessity, that we lend our helping hands, every man according to his power, for their releif. [*v*] Charitable works to our brethren, (saith the apostle are *pro sacrificiis*, instead of sacrifices, Heb. 13. 6. Nay *pro sacrificiis*, before or better then sacrifices, Hof. 6. 6.

[*f*] *Charitas est radix, fructus sunt opera, Aug. super Psal. 41. fructus spiritus est charitas Gal. 5. 22.*  
 [*t*] *Vide Jam. 2. 15. 16. Pascis esurientes charitas, pascis & superbia: charitas ut Deus laudetur, superbia ut ipsa laudetur vestri & superbia. August. super Epistol. Jo. cap. 7. Si non parvisti occidisti Ambros. Qui succurrere perituro potest, & non succurrit, occidit. Sen. [*v*] August de civit. Dei. lib. 10. cap. 1.*

A King of our Country (I mean of Northumberland) in a controverſie about Easter, some alledging for Peter, others for John, bethought himself, that Peter was the Porter of Heaven-gate, saying, he would make the Porter his friend, that he might be sure to get in. Whatsoever he did of Peter, let us do of Charity. Let us hereby make Christ our friend, he is *Janua-vita*, and thus the poor are made our friends, ready to receive us into everlasting habitations. Luke. 16. 9. I will onely commend unto you one portion of Scripture, which I would have you seriously consider on, both now and anon, and with that I will conclude all, and it is in Deut. 15. 9. 10. 11. Beware that there be not a thought in thy heart, saying the seventh year, the year of the release is at hand, and thy eye be evil against thy poor brother, and

## Philadelphia,

*Judicium sine misericordia, erit illi, qui non facit misericordiam, & gloriatur misericordia adversus damnationem*  
*Jam. 2. 13.*

and thou givest him nothing, and he cry unto the Lord against thee, and it be sin against thee: Thou shalt surely give him, and thine heart shall not be grieved, when thou givest unto him, because that for this thing, the Lord thy God shall bless thee in all thy works. and in all that thou puttest thine hand unto. For the poor shall never cease out of the Land, therefore I command thee saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the Land.

Thus if we shall do, of Westmerlandians we shall become Philadelphians, let us so love as brothers here upon earth, that we may for ever live together as brothers hereafter in the Kingdom of Heaven: Which the Lord grant unto us all, even for his Son Christ Jesus his sake, To whom, &c.

## F I N I S.

---

I desire the Christian Reader, if he find any Errata's omitted by reason of the Authors sickness and keeping his bed, that you would courteously amend them with your Pen.

king  
him,  
him  
e in  
For  
ward  
7, to  
ome  
arch,  
er in  
tous  
To

